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485 accommodation in a Chinese inn is rough, but quite comfortable enough. One gets a small room with a table and a chair or two, and a plank bedstead. Going to an inn saves a lot of trouble, as the traveller can get firewood and hot water at once without difficulty, and also corn and straw for the mules. In Yung-ch'ang I found I was not bothered by the crowd, and was left alone as much as if I had been in my own house. This is by no means the case everywhere, and the inn yard is often densely packed with spectators. When this happens I should recommend the traveller to get an upstairs room where, as far as my experience goes, he will be quite free from molestation; it is in any case far easier to kick a man downstairs than to clear an inn yard which may have more than one entrance.

361 The town of Yung-ch'ang Fu I estimate to contain about 5000 houses. It was apparently originally a square, built at the foot of a little knoll which forms the end of a spur running down from the range to the west. It seems, however, to have struck some Chinese tactician that an enemy on this hill might make it unpleasant for the garrison of the town, and the northern and southern walls have been extended and bent round so as to meet each other and enclose this little knoll, though even with this the town still remains commanded at short range from the spur beyond. The flat part of the town is about half built over, the rest of the space being taken up with gardens. On the hill there are a few temples built among fir woods, and I actually put up a cock pheasant here within the city wall. This little hill is called Pao Shan and it is from this that Yung-ch'ang takes its *hsien* name of Pao-shan Hsien.

366 262 The main bazar street which runs from north to south down the centre of the town is crowded all day and every day, but from the appearance of the place and from enquiries made, I do not think it is as large a trade centre as T'êng-yüeh. It is an excellent place for buying provisions: oranges, pears, pine-apples, carrots, cabbages, beans, radishes, and potato-like roots are to be got here, and doubtless several other sorts of vegetables and fruits at 251 other seasons. They also sell cured ducks and geese, not 262 unlike ham, but very salt: this industry is chiefly in the

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few wants beyond the necessaries of life which they already possess. The Ssŭ-mao tea is not of a flavour to suit the European taste, and its sale will always be confined to China and Tibet, so there is no prospect of a trade in tea between Ssŭ-mao and Burma.

I do not suppose that anyone ever has or ever will make a trading journey between Kun-long and Ssŭ-mao, as the latter place is much more easily reached from Mêng-tzŭ by a mule road of 15 stages. As no one has ever proposed a road from Kun-long to Ssŭ-mao, these remarks may appear unnecessary, but I think in such a little known country negative information may be of use.

Since my visit Ssŭ-mao has been made a treaty port[1]. A French and an English consulate and a Chinese imperial maritime custom-house have been established there. I cannot imagine it will ever be of any use to foreign merchants, and I believe this has been found to be the case, as the two consuls have been withdrawn. However, much better information as to Ssŭ-mao and its trade than anything I was able to get together in the short visit I paid the place should be now available from consular and customs reports.

366 It was on the 3rd April that we arrived at Ssŭ-mao, and I halted there the next day to see something of the town. It is certainly a very busy place at this time of year, and the large market square in the southern suburb was full of mule caravans going out and coming in. The people I found exceptionally friendly, and I was not followed about by the usual mob of sightseers. I went to call on the officials and found them very civil too.

One of the mandarins told me that some French travellers were expected here very soon from Tong-king. He only knew their Chinese names, so it was difficult to guess who they might be. Long afterwards I found out that they were Prince Henri d'Orléans and his companions M. Roux and M. Briffaud, who were passing through Ssŭ-mao on a journey which ended in a fine piece of exploration of the very wild country that separates China from Assam.

[1] A "treaty port" in China is a place where foreign merchants are allowed to reside. It is not necessarily a port on the sea or even on a river, though it is only of recent years that there have been any inland "ports" away from navigable rivers.

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344 The next day I halted, and returned the sawbwa's call
366 in the morning. The palace was not a very imposing
438 structure but a new one was being built close to it. It was market day in Kêng-ma, and there was a very large attendance, including a good many Chinese traders selling cotton cloth, etc. Most of the European goods appear to come from Bhamo *viâ* Yung-ch'ang. The market is held every five days according to the almost invariable custom of Burma, the Shan States, and Yün-nan. Nearly the whole country-side comes into it to buy and sell, and on market day the roads are always crowded with people from the villages coming and going. It is an opportunity for them to display their best clothes, and in places where there are many different hill tribes the variety of costume is most picturesque.

563 In Keng Tung in the Southern Shan States, and probably in many other places, people of a dozen different races speaking a dozen different languages may be seen in one market place. The lingua franca by which they communicate with each other is generally Shan or Chinese or both, according to the locality. In Kêng-ma there was not any extraordinary variety of tribes. The people were chiefly Shans and Las, with a good many Chinese and a few La-hus. A native of India, a Lucknow Mahommedan, also came to see me. He was employed by the Panglong Panthays to teach their children Hindustani, Persian, and Arabic. He told me he had been there three or four years and had a great many pupils, and that the rising generation would most of them know Hindustani.

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000 known each other at Eton, for he was in the eleven while I was still a "lower boy" and would not have dared to address one who had attained such a distinguished position. After a few years in a cavalry regiment, he had thrown up his commission and come out to China as a missionary.

Two of the others whom we met were contemplating a journey further in to Tibet and hoped to establish a mission station at Ba-t'ang.

We also went to see M^gr^ Giraudeau, the Bishop of the French Tibetan mission, and thanked him for the many kindnesses we had received from the French missionaries.

366 Ta-chien-lu is the great trading mart of eastern Tibet. Furs, medicine, and musk are the exports to China, and tea is the principal import into Tibet. The amount of tea drunk in Tibet must be very large for the size of the population, for everyone, however poor, drinks it con-
245 stantly, in fact at every meal. A certain quantity of P'u-êrh tea is imported from Yün-nan, but by far the greater part of the tea for Tibet passes through Ta-chien-lu.

It is grown in western Ssŭ-ch'uan chiefly in the Ya-chou Fu district. All that is imported into Tibet is of a very coarse quality and is largely adulterated with sticks. The cost of carriage to distant parts of Tibet is so large that a good quality of tea could be sold there only at a prohibitive cost.

114 Mr A. de Rosthorn has published a pamphlet[1] on the
439 subject of the tea trade and this probably contains the most accurate information available. He estimates the weight of the annual import through Ta-chien-lu as 108,780 piculs, which comes to fourteen and a half million English pounds.

He discusses the question of whether tea can ever be profitably imported from Assam into Tibet, but comes to the conclusion that the Chinese tea, adulterated as it is with 65 per cent. of twigs and leaves of other plants, and sold at Ba-t'ang at 5½*d.* and at Lhasa at 11*d.* a pound will continue to hold its own, except possibly in parts of Tibet very remote from China.

[1] *On the Tea Cultivation in Western Ssŭ-ch'uan*, by A. de Rosthorn. London, Luzac & Co., 1895.

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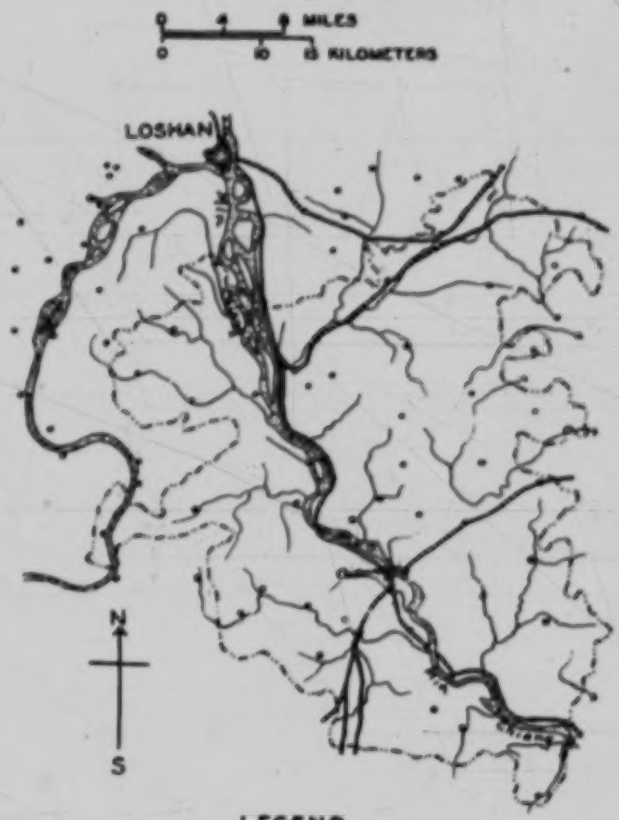
FIGURE 14

DISTRIBUTION OF VILLAGE FAIRS CHIEN WEI, SZECHUAN



Adapted from Spencer, J. E. Econ. Geog., Jan. 1940.

[Face p. 24]

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3. The Village Fair--An Important Rural Institution of the Basin

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The village fair is an important institution in the rural life of the Szechuan Basin. Such fairs, though quite common in many rural parts of China, are especially widespread and colorful in the Basin, and command great geographical interest. On account of the rugged and dissected topography, and consequently the detached character of the settlement forms in many parts of the Basin, there has been a greater and a more urgent need for some such institution than in much of China.

In many cases the village fair, locally known as "Chang" or enclosure, is the sole place where farmers living in isolated farmsteads and small detached settlements buy and sell their products. The village fair, therefore, is one of the most vital channels of rural economy in many parts of the Basin, particularly in the more hilly areas.

Ordinarily, the sites of the fairs are chosen on the more spacious and flat areas. On account of the scarcity of such areas in many parts of the Basin, however, most of the village fairs are rather limited in extent and consequently over-crowded. Normally they are either on the flat tops of moderate hills, or at the saddle or divide of two hills. In many cases they are held at places where temple grounds are available. The fairs are commonly spaced about 10 li (one li equals approximately a third of a mile) apart, and seldom are separated by more than 30 li. The spacing depends upon the local topography and the conditions of settlement. Because there is no means of transportation in many parts of the Basin, the ideal spacing is at a distance of less than twenty li, i.e., within walking distance of each other, so that the farmers in the areas between the fairs can make a round trip within one day. In most cases, as in the Chien Wei district of the western Basin, the interval between the village fair is about four or five miles, or a little over fifteen li[1] (Fig. 14).

The fairs are run on a definite schedule of dates, the frequency of which depends upon the volume of business the village commands. The usual schedules are 1-4-7, 2-5-8, or 3-6-9 days, alternating from place to place so as to suit the convenience of the inhabitants of the various areas nearby. The sequence and the

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[1] J. E. Spencer, "The Szechuan Village Fair," Econ. Geog., XVI, No. 1 (1940), 54.

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frequency of fair days is so adjusted as to reduce competition among the neighboring localities and to afford the greatest advantages to both buyers and sellers. The smooth operation of these schedules illustrates the type of local cooperation which is common in this part of China.

The typical village fair includes a grain merchant, a butcher, several tea houses, a few oil merchants, some firewood booths, vegetable booth, poultry stands, wandering native doctors, dentists, and fortune tellers. In spite of the extremely small area occupied by the fair grounds, it is interesting to note that a kind of system of automatic zoning has come into effect. For instance, it is almost a rule that the grain markets are located at the temple or other spacious grounds, whereas the tea houses, fortune tellers, and the wandering native doctors and dentists always occupy the center areas of the fair.

4. Farms and Field Patterns

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One of the most striking features of the farms of the Basin is the predominance of terraced cultivated fields. Probably nowhere else in all China--with the possible exception of the loessial northwest--does one find the use of slope lands and the building of terraces so universal and so highly perfected as in the Szechuan Basin. Most of the low, round, amphitheater-like hills of the Basin are terraced and cultivated.

The terraced steps are of various widths. Each terrace rises above the preceding one (Fig. 15) and in many cases is faced by a wall of bare sandstones or shales. Each terrace is irrigated from the one below by a small stream of water regulated generally by some simple lifting device, such as a windless, driven by men or animal power. Generally speaking, most of these terraced fields are irregular, depending upon the specific land forms. In Chengtu Plain the fields tend to be rather square or oblong in shape, but most of them have irregular forms, owing to the need of fitting them into irrigation systems. In general, the units of the fields in Chengtu Plain, on account of its more continuous flat topography, are much larger than those in other parts of the Basin.

In the Basin, all land to be planted in rice, whether terraced or otherwise, is put, if possible, under water--generally a little over one foot deep--for the rice season. The field boundaries in most cases follow the natural elevations.

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363 are narrow, in most cases not over eight to ten feet wide, and are paved with limestone slabs. The arrangement of streets, as a rule, is in harmony with local topography and with the general pattern of the settlement in question.

361 Like many other long settled and unplanned urban communities in the Orient, most of the urban centers in the Basin have no sharp delineation in their functional areas. In fact, many of the functional areas are so juxtaposed and intermixed that it is almost impossible to describe them.

366 Taking Chengtu, for example, the city, in so far as division of functional areas is concerned, is so undifferentiated that nearly the whole city may be considered as predominantly residential in function. This may even be true in some of the so-called business streets, because there are always families living behind shops and stores on the business streets. The matter is further complicated by the fact that families behind these shops may also carry on some handicraft manufacturing activities. Thus, business, residential, and manufacturing functions are all present in one area. Nevertheless, in many cases, one type of establishment or operation unit (such as shops, factories, residences, etc.) is so conspicuous that "functional cores"[1] may be recognized with relative ease, even though the delimitation of the "boundaries" of these "functional cores" cannot be made sharply.

361 An impressive feature of the urban scene of the Basin is that every city has a city wall. Although many cities have recently torn down their walls as a symbol of modernization, many of them still keep this age-old feudalistic structure. The city walls, made of bricks, are in general about 45 feet high and 3 feet wide. Owing to the absence of tall buildings in most of the urban areas, the city wall affords an ideal panoramic view of the city.

505 6. Transportation Patterns of the Basin

a) The major water routes.--Water routes are by far the most important means of transportation in the Basin. There are, all told, large and small, navigable and otherwise, 270 streams

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[1] By "functional core" is here defined as a conspicuous clustering-together of a number of establishments or operation units which perform a specific or principal function in that area or locality.